Know that...

THERE IS NO GOD BUT ALLAH

English Translation

Loyalty And Disavowal

Al-Walā’ (loyalty):

All praise is due to Allah, the Guardian of the believers, and peace and blessings be upon the Messenger of Allah, the ally of the truthful, and upon those who follow his path in disavowing the disbelievers. To proceed:

Indeed, al-wala’ wal-bara’ (loyalty and disavowal) is a fundamental principle from the foundations of Islam and one of its pillars. A person’s Islam is not sound until he shows loyalty for the sake of Allah and enmity for the sake of Allah; showing loyalty to the people of truth and enmity toward the people of falsehood.

Loyalty and disavowal are a condition for the validity of Iman, as Allah, Glorified and Exalted, says:
“You see many of them taking the disbelievers as allies. Evil indeed is what their souls have sent forward–that Allah is angry with them, and in the punishment they will abide. And if they had believed in Allah and the Prophet and what was revealed to him, they would not have taken them as allies, but many of them are defiantly disobedient.”

Al-Walā’ (loyalty):

Loyalty means support, love, honoring, and respect for those who are beloved–outwardly and inwardly. Allah the Most High says:
“Allah is the ally of those who believe; He brings them out from darkness into light. And those who disbelieve–their allies are the false deities; they bring them out from light into darkness.”

Loyalty is only for Allah, His Messenger (peace and blessings be upon him), and the believers. As He says:
“Your ally is none but Allah and His Messenger and those who believe–those who establish prayer and give zakah while bowing. And whoever takes Allah, His Messenger, and those who believe as allies–then indeed, the party of Allah will be victorious.”

Al-Walā’ (loyalty):

with statements, actions, and intentions; and it means giving support to everyone who adheres to Islam in belief, speech, and action, and defending his honor and wealth. The foundation of loyalty is love, and the foundation of enmity is hatred, and from these arise actions of the heart and limbs that fall under the reality of loyalty and disavowal–such as support, closeness, assistance, as well as striving (jihad), migration (hijrah), and similar actions that clarify the true nature of loyalty.

And loyalty must be purely for Allah. He, Glorified and Exalted, says:
“Say: Shall I take as a protector other than Allah, the Creator of the heavens and the earth, while He feeds and is not fed? Say: Indeed, I have been commanded to be the first to submit, and do not be among the polytheists.”
So loyalty is not given for status or wealth; rather, it is for Allah, the Most High.

Al-Walā’ (loyalty):

..Our loyalty is to the one who believes in Allah as Lord, Islam as religion, and Muhammad (peace and blessings be upon him) as Prophet.

..Our loyalty is to the believer who worships Allah alone without partner and follows the Prophet in all his statements and actions.

..Our loyalty is to the one who takes the Qur’an as a way of life and conduct.

..Our loyalty is to the one who strives to implement the Shari‘ah, calls for its application, and works earnestly to establish it among the people.

..Our loyalty is to the one who raises the banner of Islam and spreads it across lands, carrying its concern, teaching people tawhid and warning them against shirk so that they worship Allah, the Most Forgiving, the Most Appreciative, and demolish the shirk of graves and palaces.

..Our loyalty is to the one who leaves his home, companions, family, and homeland in support of the One, the Dominant–supporting those engaged in Jihad in different places such as Iraq, Chechnya, Somalia, and Mali.

Al-Walā’ (loyalty):

..And our loyalty is to those in Morocco, and Turkestan, and in the Arabian Peninsula, and Afghanistan, and in Palestine and the Levant (al-Sham).

..And our loyalty is to the one who migrated to defend, with his weapon and his speech, the sanctities of Islam–protecting the community of Muslims, rescuing infants and elderly worshippers, and sacrificing what is precious and valuable to reclaim al-Aqsa.

..And our loyalty is to the believer who hastened with his self and wealth so that the oppressed may live and the rights of the wronged be restored; who went into the depths of death defending them, advancing and retreating under bombardment so that brothers and sisters are not thrown into prisons and Muslims are not humiliated.

..And our loyalty is to every believing fighter in the path of Allah who saw what has befallen the Muslim Ummah, killing, bombardment, destruction, devastation, and ruin of land and people, so he could not rest, nor find pleasure in food or drink; he abandoned the fleeting Dunya and went forth to rescue them in response to the command: “Go forth, light or heavy, and strive with your wealth and your lives in the path of Allah”, fearing the punishment mentioned: “If you do not go forth, He will punish you with a painful punishment.”

..And our loyalty is to the believer who rejected democracy, which elevates human authority and contradicts Hukm belonging to Allah alone; so whoever opposes this system that contradicts the Qur’an and Sunnah–we show loyalty to him, support him, love him, join hands with him, open our hearts and homes to him, and extend our support.

Al-Barā’ (Disavowal):

Since the foundation of wala’ (loyalty) is love, and the foundation of ‘adāwah (enmity) is hatred, and from them arise actions of the heart and limbs that fall under the reality of loyalty and enmity–such as support, closeness, and assistance, as well as jihad and migration and similar deeds (as mentioned in al-Rasā’il al-Mufīdah) then indeed al-wala’ wal-bara’ are from the necessary implications of la ilaha illa Allah. Loyalty is based on love and support, while disavowal is based on hatred and enmity.

So whoever loves the believers but does not support them or assist them against their enemies has not truly fulfilled loyalty to them. Likewise, whoever hates the disbelievers, hypocrites, and apostates but does not oppose them has not truly disassociated from them in the Asl (fundamental) sense.

Among the evidences for that is the statement of Allah the Most High…

Al-Barā' (Disavowal):

Allah the Exalted said:
"Indeed there has been for you an excellent example in Ibrahim and those with him, when they said to their people: 'Indeed we are free from you and from whatever you worship besides Allah. We have rejected you, and there has appeared between us and you enmity and hatred forever until you believe in Allah alone.'"

And He the Most High said:
"Let not the believers take the disbelievers as allies instead of the believers. And whoever does that has nothing with Allah–except if you fear from them precaution. And Allah warns you of Himself, and to Allah is the final return."

And He the Most High said:
"You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons..."
It is mentioned in the Tafsir of this verse that it refers to Abū 'Ubaydah ibn al-Jarrāḥ when he killed his father on the Day of Badr.

And He the Most High said:
"O you who believe, do not take those who take your religion as mockery and play–from among those who were given the Book before you and the disbelievers–as allies."

Al-Barā’ (Disavowal):

And He the Most High says: “You see many of them taking those who disbelieved as allies. Evil indeed is what they have sent forth for themselves–that Allah has become angry with them, and in the punishment they will abide.”

And He the Most High says regarding the alliance with disbelievers in general: “O you who believe, do not take My enemies and your enemies as allies, offering them affection…” Rather, more than that, Allah has forbidden taking disbelievers as allies even if they are among the closest relatives to a Muslim. He the Most High says: “O you who believe, do not take your fathers and your brothers as allies if they prefer disbelief over faith; and whoever among you takes them as allies–then those are the wrongdoers.”

And He the Most High says: “And those who disbelieve are allies of one another. If you do not do so, there will be fitnah (trial) in the earth and great corruption.” Thus Allah the Most High established alliance among the believers and cut them off from the alliance of the disbelievers, and informed that the disbelievers are allies of one another; and if this is not upheld, great fitnah and fisq will occur.

Conclusion

Likewise, the religion cannot be established, nor can the matters of jihad, commanding good, and forbidding evil be upheld except through loving for the sake of Allah and hating for the sake of Allah, enmity for the sake of Allah and alliance for the sake of Allah. If people were united upon one path of love without enmity or hatred, there would be no distinction between truth and falsehood, nor between believers and disbelievers, nor between the allies of the Most Merciful and the allies of Shayṭān.

And in conclusion, it is upon us to return to the purity of the creed, represented in: correcting the understanding of the word of tawḥīd, correcting the understanding of worship as a complete way of life, raising the generation upon the Book and the Sunnah, removing the traces of intellectual invasion, deepening the concept of wala wal baraa in the hearts of the people, emphasizing the enmity between the party of Allah and the party of Shaytan, and reviving hope in the near victory of Allah. And Allah Exalted knows best and is Most Wise.

And may peace and blessings be upon our Prophet Muhammad, and upon his family and all his companions.